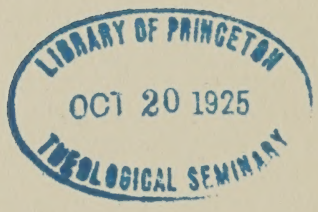

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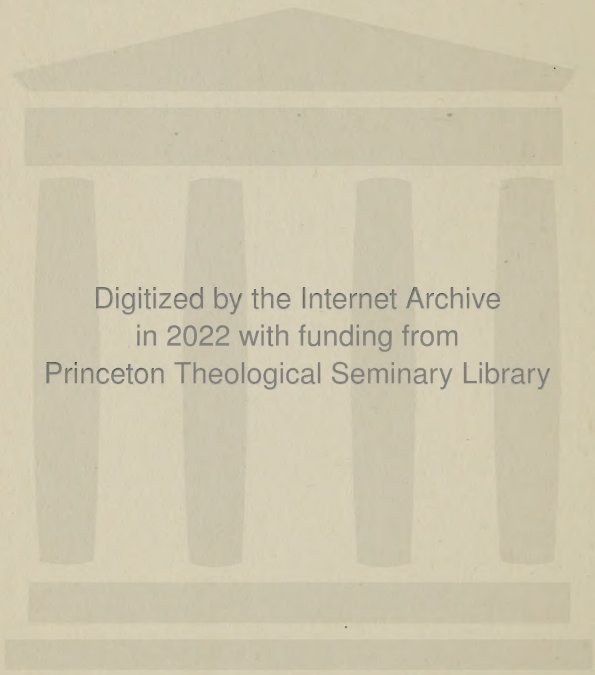
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THE JOHN CALVIN McNAIR LECTURES

CAN A MAN BE A CHRISTIAN TO-DAY?

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CAN A MAN BE A CHRISTIAN TO-DAY?

BY

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TO
MY CHILDREN
HUBERT, LOUIE, HELEN
AND ALL WHO SHARE
THEIR YOUTH AND
INTELLIGENCE

THE McNAIR LECTURES

The John Calvin McNair Lectures were founded through a bequest made by Rev. John Calvin McNair, of the class of 1849, which became available to the University in 1906. The extract from the will referring to the foundation is as follows:

"As soon as the interest accruing thereon shall by said Trustees be deemed sufficient they shall employ some able scientific gentleman to deliver before the students then in attendance at said University, a course of lectures, the object of which lectures shall be to show the mutual bearing of science and theology upon each other, and to prove the existence of attributes (as far as may be) of God from nature. The lectures, which must be prepared by a member of some one of the evangelic denominations of Christians, must be published within twelve months after delivery, either in pamphlet or book form."

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CAN A MAN BE A CHRISTIAN TO-DAY?

From harmony, from heavenly harmony
This universal frame began:
From harmony to harmony
Through all the compass of the notes it ran,
The diapason closing full in Man.

—JOHN DRYDEN, *St. Cecilia's Day.*

INTRODUCTION

Three years ago almost to the day Sir James M. Barrie said to the students of St. Andrews University: "Mighty are the universities of Scotland, and they will prevail. But even in your highest exultations never forget that they are not four, but five. The greatest of them is the poor, proud homes you came out of, which said so long ago, 'There shall be education in this land.' She, not St. Andrews, is the oldest university in Scotland, and all the others are her whelps."

As I enter upon the privilege and responsibility of this lectureship, you will permit me to say that I am thinking of the poor, proud, Christian homes out of which you came up hither, of your adventures here in the widening horizons of modern life, and of the new homes which you will shortly go down to build. You are the

children of a simple-hearted, sturdy democracy. I am wondering whether you will be at home in its bosom again. Will you return to it with more widely ranging sympathies and a deeper loyalty? Your culture would come too high, if its illumination threw a shadow upon your democracy. And you are the children of the Christian faith. Its standards and sanctities and inspirations have made us what we are. They are the refuge and guide of our personal life. They are the origin and security of our social order, the dynamic of our social activities. I am concerned most of all to inquire whether your culture is going to be at home with your religion. This adventure of the growing day,—it is likely to intoxicate a spirited youth and absorb his enthusiasm. Will it dim and then put out the candle of the spiritual life? And the general situation outside university life, the spirit and atmosphere of the time,—is it favorable and friendly, or chilling and hostile to the faith of our fathers? Is religion still possible? Can a man be a Christian to-day?

This may be, what Havelock Ellis insists it is, one of the unnecessary problems over which people worry themselves, spinning webs of abstruse speculation around the simplest things. Why do they not ask whether walking or hunger is still possible? "Religion, if it is anything at all, must be a natural organic function, like walking, like eating; better still, one may say, like loving." Nevertheless, many people are asking this question in a genuine perplexity. Some who deal with the facts and processes of external nature feel no need of God for purposes of explanation, and find Him nowhere. Some Christians coming suddenly or by degrees upon the modern conception of the universe bristle up against the first phase of its hostility, then crumble inwardly and withdraw. And some of you, young and ardent, tents struck, out on the highways in quest of goodness and beauty in whatever high and difficult region they abide, are arrested by the voices of misguided prophets calling

above the din of debate, "This way, or not at all!" "My map and chart, or disaster!"

Under these circumstances, it may be useful to think first of the main features of our period in some detail, then to disentangle, if we may, the essential substance of Christianity from its accumulations through the centuries, recognize the traveller in the mass of his baggage, and finally to consider what serious-minded, intelligent young people are to do in order to secure and maintain abiding peace between their enlightenment and their religion. Such a proposal will, I hope, serve the general purpose of the John Calvin McNair foundation. I suggest, accordingly, as our general topic the question,

CAN A MAN BE A CHRISTIAN TO-DAY?

Its discussion falls apart, after the homiletic manner, into three lectures,—I. Today; II. Baggage; III. Peace. You observe that a frankly practical end is contemplated here; and any but a frankly practical method of treatment would be in-

appropriate,—inappropriate to the philosophical limitations of the lecturer, as well as to the end which we seek. You will do me the kindness not to halt for conclusions at any stage of our study, but to hear the discussion through.

I

TO-DAY

And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more.

—*Rev.* 21:1.

CHAPTER I

TO-DAY

Yesterday lives in to-day. As far back as the archeologist is able to extend the human story, man is still found to be man, woman, woman. The Sumerian men of three thousand years before Christ built them buttressed fortifications and columned palaces, fashioned war-chariots and battle-axes of copper ornamented with gold; and the ladies had their proper adornments of agate beads, copper hair-pins with animal heads, vanity cases, and rouge. And Sir Flinders Petrie reports that the finest Egyptian jewelry so far recovered dates from 5500 B. C. The past is present. The tradition is unbroken because human nature is unchanged. In the fundamentals of human life, its essential activities and needs and interests, the modern world is the ancient world brought

down to date. People are very much as they have always been, but the human scene is various and tangled to an unexampled degree. People are the same, but there are more of them than there were before. In the single century since 1800 the population of the earth has grown to be nearly three times what it had become in all the millenniums before that date. And we are closer together than ever before. We move about faster and bump into one another oftener and more violently. Life is a grand mix-up of persons, classes, nations, races, with vastly multiplied opportunities of coöperation indeed, but of antagonism and collision as well. Epidemics tend to become pandemic, and the contagion of opinion spreads rapidly and far. As the Japanese current softens the climate of California, so the materialism of the West infects the thought of the East.

Obviously to-day differs from yesterday mainly in externals. It is the modes and machinery of life that are different, not

life itself. The means of travel are more swift and luxurious, but the passengers are of the pattern and order of their grandparents. Some among us go further and maintain that the world of men has seen better days. With all our mastery of things, we do not master ourselves. It may be questioned whether there has been any improvement of the human stock during the historic period. Certainly two centuries of ancient Athens produced men who, in statesmanship, philosophy, letters, oratory, and art, set standards for all subsequent time. Sir Francis Galton, a pioneer in the study of human faculty, declared that the Athenian race of 500-300 B. C. was as much superior to the present English race as the present English race is superior to the present African race. Demosthenes could have handled Burke in debate, possibly also the orator from the wheat fields of the northwest who is still with us. The first sovereign of the Roman Empire would not suffer in comparison with the last president of the Western Re-

public. Nelson's flagship at Trafalgar was one hundred and eighty-six feet long. Battleships are to-day one thousand feet long, but they carry few Nelsons. A recent writer pushes back the period for comparison to the remote antiquity of the Pleistocene Epoch, when, biologically speaking, man ceased to be progressive, began, indeed, a decline of which we ourselves are illustrations. In physique and cranial capacity the Crô-Magnon man had the advantage of modern man with seven inches more of average height and one-sixth more brain.

1. SCIENCE

The revolution which has occurred in the apparatus and environment of human life under the eye of some of us is the direct result of the new knowledge of nature. The modern scientific movement began in the seventeenth century. The progress of discovery was slow, especially in the earlier stages, partly because knowledge is the means and condition of knowl-

edge; partly because knowledge must wait upon the production and efficiency of its instruments; partly because the prophets of the new knowledge have always been crucified by the scribes of old. Think of the long night through which the human spirit cowered in terror before the beneficent but veiled forces of nature. Think of the six centuries during which a book written by an Egyptian monk to vindicate the Bible against the heathen doctrine of the rotundity of the earth was the authority, not only in theology, but also in geography and astronomy. The monk emptied the Ganges into the Nile and made the earth a flat rectangle from the edges of which solid walls rose up to support the solid heavens! Think of the one hundred years' struggle of the Copernican astronomy against the Ptolemaic tradition, of Vesalius and Harvey confronting with lonely audacity the authoritative anatomy going back to Galen. Think of the scientific revolution of the last century,—of its morning star, Lamarck, dying in obloquy

and privation, of Lyell planning at first to publish his immortal "Principles of Geology" anonymously to circumvent theological opposition, of the pioneers who accepted mockings and scourgings while they laid the two foundation stones of modern biology, the doctrine of protoplasm and the doctrine of evolution. The bitterness and tragedy of that struggle ended about 1885 in an enlightened treaty of peace accepted by the leaders of the opposing camps. Think of the breaking of that truce of God but yesterday by a few earnest and capable but misguided men who, in the effort to protect our most precious possession, are in reality putting it in peril. Are the victories of intelligence after all insecure? Will there never arise a generation able to read the past and respect its warnings? This battle of the boundary—must the adventurous pioneers of the kingdom of truth meet resistance on every frontier and fight their way through forever?

Another feature of this difficult advance must, in all fairness, be recalled. Some men, speaking the language of science, recounting its triumphs and arrogant in its name, modern Rabshakehs, have left their proper country of Assyria to violate the territory of Zion, and with a loud voice have reproached God and insulted His people. Such scientists have turned philosophers without the philosopher's poise, and they must take their share of the odious responsibility of inciting warfare against all science.

Nevertheless, the frontier moves on. The sphere of light gets itself a longer radius, even though its surface meets the unknown in more points than ever before. Apart from the net achievements of science, may there not be a more cheerful view of the resistance of conservatism to new truth? Possibly it is a case of gasoline and brakes combining to secure a safe advance. Maybe, the sieve of struggle insures us our grain of truth without grits or chaff.

What with materialism, what with conservatism blocking the way, even so we move forward into the day. Science has transformed our world. It has expanded the universe in all directions in space and in time. Contrast the solid over-arching firmament of the ancient Hebrews with the heavens of the new astronomy,—limiting walls all down, star dust become suns, and the unit of measure from sun to sun the distance which light covers speeding through trackless deeps at one hundred and eighty-six thousand miles a second. That measuring rod is five and three-fourths trillion miles long. We say, for example, that Alpha Centauri is four light-years away, that is, twenty-three trillion miles. It is a long way from the first telescope of Florence to the Hooker reflecting telescope at Mount Wilson. Galileo discovered the moons of our neighbor planet, Jupiter. To-day Dr. Hubble measures the distance and brightness of a star in the nebula of Andromeda, stationing it nine hundred and thirty thousand light years away in the

illimitable universe and reporting the volume of its radiation four thousand times that of our near and friendly little sun. This expansion of the universe in the telescope of to-day is matched by the revelation of its materials and substance in the spectroscope of to-day. That wizard of long-range analysis identifies flaming gases in a star one thousand light-years away, and proclaims at once the unity of substance and the reign of law everywhere, from "the cosmic mote" on which we spin in the void to Mira Ceti two hundred and fifty thousand miles in diameter, whose light reaching us to-night started on its journey when the British Stamp Act stirred the American colonies to revolt. So sudden and so astounding has been the opening out of the universe that Mr. Bernard Shaw is unable to adjust himself to it and professes himself skeptical of its methods and results.

And what an expansion in time has science made! As we turn the first stony pages of the geological record we grope in

a past of unimaginable remoteness. Fossil human remains and the excavated memorials of extinct civilizations push the human story back many thousands of years into the past. The Instructions of Ptah-Hotep, the oldest book in the world, was composed at least four thousand years before Christ.

If we look in another direction, we discover ourselves in a new world. Not so many years ago, as Mr. Belloc says, everyone took cheerfully for granted an eternal little thing called the atom. It was indivisible and ultimate. Now we learn that it is, in reality, a system like the solar system consisting of a central sun, the nucleus, and revolving planets, the electrons. These ultra-microscopic electrons revolve in their orbits at the velocity of fourteen hundred miles a second. Their number varies with the element from one in hydrogen to ninety-two in uranium. By the loss of particles from the nucleus, the atoms of one element become the atoms of another, uranium becoming in this way successively

eleven different elements of which lead is the last. In other words, the dream of the alchemist is about come true: one element may be transformed into another. These researches have now gone so far as to break down the old conception of matter and force and to render very vague the hitherto sharp distinction between matter and spirit.

But mere matter whether in atomic or stellar systems is mere matter, marvellous but dead. It is in the sphere of living nature that the revelations of modern science become significant and therefore revolutionary. For life is Nature's goal and crown. Her struggle upward out of war and night into order and beauty, her wistful brooding for ages on the insensate elements, all her storm and pain find their compensation when Life first rises to view. It is lodged in a tiny cell. It is frail and simple and poorly equipped. But she takes it to her bosom, warms and guards it, feeds it with opportunity, establishes and diversifies it with struggle, until alga and moss

and fern and rose, infusor and worm and insect and bird and man respond to her mother yearning from every nook of her wide domain.

In the sphere of living nature two lines of inquiry have been pursued more or less independently. One of them, concerned with the structure, habits, distribution, and relationships of living beings, began with the first intelligent observation of these creatures. It culminated about 1860 in the establishment of the doctrine of evolution. The other waited of necessity for the appearance (1590) and perfecting of its great instrument, the microscope. For it dealt with the microscopic structure of organisms and with that most marvellous of all substances, protoplasm, apart from which the phenomena of life do not occur. No great progress was made before 1839, when the cell doctrine was established. Singularly enough these studies reached their culmination about 1860 in the establishment of the doctrine of protoplasm. That doctrine declares that, in its essential

properties and powers, protoplasm is the same, whether in the form of an amœba performing all the functions of animal life without organs, or a germ-cell carrying in its microscopic dimensions its freight of a thousand hereditary traits, or a brain cell thrilling with a high emotion. By this doctrine all the living world was unified in substance as by the evolution doctrine it was unified in mode of origin. Accordingly, modern biology dates from 1860.

Much yet remains to be learned about protoplasm and evolution. Biology is a growing science. Since the recovery in 1900 of the epochal work published in 1866 by the Austrian monk, Gregor Mendel, research in the problems of protoplasm has turned mainly and with great promise to genetics and heredity, and no page in biological history is brighter with foretokens of practical blessings to mankind than that which records the achievements of these twenty-five years. So with regard to evolution. About the principle and fact of evolution there is no question in the

minds of responsible biologists. It is taken for granted, just as the Copernican astronomy, or the germ "theory" of infectious diseases. This great conception is embedded in the texture of the intellectual life of to-day. It guides our thinking in well-nigh all fields of inquiry and informs the noblest types of contemporary literature. One wonders whether the proposal to disentangle and expunge it by ecclesiastical or legislative enactment can by any possibility be really serious. But the method of evolution, the process by which organisms vary and new types arise, is yet unsettled. Lamarck offered an explanation. Darwin recognized Lamarck's suggestion and proposed another. Eimer proposed another, Weismann another, and DeVries still another. The final explanation will probably synthesize all these. As Bateson declared, this is a technical, almost a domestic problem and any day may see the mystery solved. Here again students of the way evolution works are turning for light to the young science of genetics, and

a wide-ranging series of field observations and breeding experiments now under way gives promise of important results.

2. THE APPLICATIONS OF SCIENCE

Hardly so magnificent, but no less striking than the expansion of our world by astronomy, physics, and biology, have been the results of the application of the new knowledge to the modes and machinery of human life. Our grandfathers would not believe their eyes, if they could be stirred from their quiet sleep and set down on Main Street or Fifth Avenue to-day. The cave men of Dordogne would be little more confused and helpless.

In the seventeenth century Sir Thomas Browne wrote: "It is too late to be ambitious. The great mutations of the world are acted." But we know that the discoveries of science had at that time barely begun. Indeed, in the hundred years next behind us, ambitious and consecrated explorers have mapped wider provinces in the continent of the unknown and added more to the intellectual wealth of the world

than in all the centuries before. And the great mutations of the world which Sir Thomas looked back upon were, in reality, ahead of him. Of course, pure science preceded applied science. And usually the aim of pure science is truth, not utility. When Cavendish produced nitric oxide directly from the air he did not foresee how his discovery would later make the world independent of the saltpetre of Chile for its supply of nitrate. The vacuum tubes of Sir William Crookes back in the seventies were the precursors of the radiotherapy of 1910. The marvels of Edison and Marconi are descendants of the pure science of Faraday and Maxwell.

Progress in the biological sciences has been turned to good account for the promotion of human welfare. Bacteriology has given us control of most of the infectious diseases of useful plants and animals, including man. Medicine and surgery, which are biological in their foundations, have enhanced the efficiency and the duration of life. And the young science of eugenics,

as its path grows surer and clearer, is leading us to the possibility of checking racial degeneracy and promoting positively racial improvement, as, indeed, it has already done in the case of domestic animals and farm and garden crops. But it is, rather, the progress and applications of the physical sciences that have so notably increased man's control over nature and so universally transformed the conditions and instruments of his life and work. Think of travel and transportation. My father, with his carriage and big bays, would have started from our home in Caswell County at sunrise in order to drive into Chapel Hill at sundown. I make it to-day in the Hudson under two hours. We float in palaces on the sea, under the sea, above the sea. We fly on the land, under the land, above the land, from thirty-five to two hundred miles an hour. The transmission of power, light, and heat, communication, or the transmission of intelligence by telegraph, telephone, wireless, radio,—these make the modern world.

They have widened the range of human interests and activities. They have increased men's power to gratify their desires. They have increased the productive capacity of the average man perhaps fifty-fold. They supply the conditions out of which modern industrialism has developed, with its wide organization controlled from one centre and the close network of business which makes all sections of the world one and interdependent. Here is the mechanism of propaganda, mass opinion, and mass action; wings for light and healing for any dark and festering areas of human life. Surely science is making the world one and new and neighborly. Is it not preparing the way of the people, casting up the highway, gathering out the stones,—preparing in the wilderness the way of the Lord, making straight in the desert a highway for our God? If men were controlled by rational considerations and good-will, this would certainly be true. Men are, in fact, controlled by their instincts and impulses, by tradition and

emotion. Pure science and its practical applications merely create the conditions under which instinct and passion compass their ends. Science confers power, not purpose. It is a blessing, therefore, if the purpose which it serves is good, it is a curse if the purpose is bad. It is clear, for example, that if Christian conscience does not end war, science will end civilization.

3. INTELLECTUAL AND MORAL ATTITUDES

We have seen how science pushes out the boundaries of human life and equips it with power. But there is another and more important way in which science affects human life. As Mr. Bertrand Russell puts it, science may operate through an effect upon the imaginative conception of the world, the theology or philosophy accepted in practice by energetic men. It is these intellectual and moral attitudes developed in the atmosphere of science which we turn now to consider.

Individualism. First of all, the new individualism. Nothing is more conspicuous.

Every man counts one, now at length every woman also, thank God. Special privilege is passed or passing, and every man is coming into his own. Emancipation from the restraints imposed by authority sets everybody free. There is much talk of personal liberty even in the face of the reasonable requirements of the public safety. One may think what one pleases to think and say what one thinks. Social conventions are flouted with impunity, involving often the standards of morality. Such indications of extravagance are observed with alarm on every hand, for individualism without religious restraints easily passes into license in personal experience and anarchy in society.

Democracy. This self-determination expressing itself in the organized life of men is democracy. In etymology democracy is the rule of the people. But equal participation in government, universal suffrage, and majority rule are not democracy itself so much as the mechanism of democracy. The essence of democracy is the spirit of

fraternity and justice, which recognizes corporate responsibility as well as individual rights, and renders mass action possible in unprecedented volume and variety. In earlier periods mass action was limited to the prosecution of wars. In the modern world it extends into other fields, religious, economic, and political. But the democratic spirit is as yet gravely backward in development. It appears to exhaust itself within the mass and to have no surplus of fraternity and justice to apply to the interaction of masses. For example, the moral law is supreme and operative within our national boundaries, but when Mr. Wilson sought to apply that law to our international relationships, he found the Senate averse and obdurate. The democracy of our time cannot count itself secure, nor can the world count it a boon, unless it can accept or create a morality adequate to the guidance and control of the situation which it has produced.

Internationalism. And this introduces us to another notable feature of the world

of to-day. I refer to internationalism, or what Mr. Wells calls the international mind. It may be defined as the cosmopolitan sense of human relations, the recognition by one nation of the rights of all nations, the coöperation of independent nations to secure their integrity and promote their common interests. Such a fellowship of nations was, of course, impossible before the rise of modern sovereign states in the sixteenth century. It was likewise impossible before the development of the gigantic machinery of communications which has gone far toward unifying the modern world. It may, perhaps, be said to have been born in the World War. It is now a cause, a passion, almost a religion. The League of Nations is its vital expression. That covenant was the greatest and most promising of human documents for the coöperation of all men against the stupidity and crime of war, and the promotion of the law of justice and fraternity among nations. American rejection of it was as disastrous as it was

irrational. Our present attitude is indefensible from any point of view. But international fellowships are already established, whether Washington gives them formal recognition or not. Business is international. Currents of the intellectual life flow freely across the boundaries. Culture is cosmopolitan, human, public. To the horizon of culture Christianity adds fellowship and kindliness, sees in aliens brothers, and knows no boundaries political or racial in the universality of its service.

Rationalism. Somewhat more nearly related to our specific inquiry is the habit into which science has led us of bringing everything to the test of reason and relying upon it in all matters of belief and conduct. Science has grown by the rational treatment of the facts which the senses report. A method so victorious in the struggle with difficulty and obscurantism proved to be contagious. Formerly we consulted authority and tradition and trusted when we

could not see. To-day we trace tradition to its sources and ask of authority, "Who made thee a judge over us?" We subject religious doctrine and the interpretation of the Bible to the test of the rational faculty, just as we apply that test to all other bodies of literature and doctrine. And however partial and dangerous it may be to rely upon one of our faculties and ignore the rest, many among us add to the habit of rationalism the offensive attitude of bigotry. The rationalism of science will set down as absurd what it is unable to explain or handle with its apparatus of the foot-rule, the clock, and the balance. So Reinach will declare that "religion is a collection of scruples which impede the free exercise of our faculties." The rationalism of orthodoxy will deny any fact which does not fit neatly into its system without deranging it, will go beyond what is written and seek to enforce with anathemas subscription to the decrees of an alien logic. So Mr. Bryan will say that evolution is "a false, absurd, and ridiculous doctrine with-

out support in the written Word of God and without support also in nature."

Fundamentalism. An interesting phenomenon in the religious thought of to-day springs out of this Western and modern tendency to rationalize the religious experience. Fundamentalism is an active movement which it is impossible to ignore, even if one wishes to do so. In so far as it succeeds it is likely to impose on popular opinion the view that religion and science cannot dwell together in peace in the same mind. Such a practical result the propaganda does not seek, but it follows of necessity. The gentlemen who are promoting this movement appear to have learned nothing from history, illustrating a saying of the German author of the "Philosophy of History" that we learn from history that men never learn anything from history. They are loyal to a closed logical system and are repeating a blunder against which the past is full of warnings, and they are courting the disaster which has invariably followed the blunder,—the disaster of

raising a perilous issue and later pulling it down. After a bitter resistance Christian theology in England came to see that the discovery of the method of creation did not dispense with the Divine agency in creation, and along with other human disciplines accepted and incorporated the great conception of evolution. That modus, as we have seen, was established some forty years ago. But only yesterday a few gentlemen, sincere, devout, and capable, old enough to remember it if they were even slightly in touch with the thought of that period, waked up to find, as they thought, the scientists secretly digging out the foundations of Christianity. Their excitement and alarm spread rapidly and widely. Trained for the most part in prelaboratory days, they could not be expected to have the scientific habit or attitude. Invoking a man-made theory of inspiration most unfair to the precious documents of our faith, and committed to a bald literalism of interpretation, they take the rôle of defenders of the faith and in its name pro-

pose, by ecclesiastical and legislative enactment, by executive order, by organized propaganda, by inquisition and the refinements of modern torture, to crowd the eagle back into the shell and then, in Voltaire's famous phrase, crush the infamous thing. An organ of the movement announces that its purpose is "to drive out of all tax-supported schools every evolution teacher and every book teaching evolution. It is going to mean war to the knife, knife to the hilt." Once more the old slogan comes out of retirement—"religion or science," "Moses or Darwin." These earnest but misguided men are producing no effect whatsoever upon scientific opinion. Their solicitude comes in the wrong century. It might have been more effective in the nineteenth. In another direction, however, Fundamentalism is not without influence, and there lies the tragedy of it. It is compromising Christianity before the intelligence of the world. The young men and women who are trained in the laboratories of our colleges and universities, so far as they are

affected at all, will find it difficult, under this interpretation, to keep their place in the Christian communion, or unpromising to enter. Without intending it, these ardent propagandists are, in reality, scattering thorns in the path of the young Greeks of our day who would see Jesus. We are witnessing another case of conservatism putting in jeopardy the cause which it seeks to save. The spectacle is amazing and disheartening.

Modernism in its newer phase is the reaction from Fundamentalism. As there are extreme Fundamentalists, so there are extreme Modernists. If the one says he believes everything in the Bible from cover to cover, including the covers,—everything read as it was written, interpreted with severest literalism, the other says he believes nothing in the Bible, interpreted with never so much freedom of figure and allegory: science has displaced religion as religion displaced magic. These two categories are neither exclusive nor exhaustive. Most intelligent Christians decline both

labels. In French and other legislative assemblies three groups of members are recognized,—the Right or conservatives, the Left or radicals, and the Center, the group holding intermediate or moderate views. The Center is most likely to be both clear and dependable. A great artist once said to me, "Perfection lies midway between perfection and barbarism."

CONCLUSION

In view of the several features of contemporary life and thought with which we have been dealing, the impression is inevitable that a grave situation is developing. There is much debate with its attendant confusion. Earnest purposes halt in indecision. A complacent indifference and a flippant flat denial justify themselves by the disagreement of the doctors. Perplexity knots up many a brow whenever religion is mentioned, and serious spirits all about us respond deeply to Browning's Greek poet Cleon feeling after God in the dark:

I ask
And get no answer, and agree in sum,
O King, with thy profound discouragement,
Who seest the wider but to sigh the more.

In order to forestall the impression that this somber discussion is merely academic with little relation to the concrete life of our period, allow me to present a transcript or two from life. This from Anatole France, but lately gone upon the great adventure behind the veil. It is reported by his secretary:—" 'If you could read my soul, you would be horrified.' He took my hands into his own, feverish and trembling. He looked in my eyes, and I saw that his own were full of tears. His face was all ravaged. He sighed, 'There is not an unhappier creature than I in the whole universe. People think me happy. I have never been happy—not an hour, not a day. . . . Do not pluck the veil from the temple with a brutal hand. Pluck it away a little at a time. Riddle it with sly little holes. Under the pretext of mending it, cut away a few shreds here and there to make dolls with. . . . I have spent my

whole life twisting dynamite into ornamental curl-papers.' "

There is France the man slyly cutting into shreds the sanctities of the world for the amusement of the world. One wonders if France the man was not France the nation, an authentic representative of a section of the intellectual life of the period.

Here is another human document, a letter of three months ago from a former pupil: "In the past several years I have not gone to church very often as I do not find the sermons very satisfying—mostly concerning heaven, which the average preacher does not paint as a very attractive place, hell as about what I imagine a steel mill to be, and God as a very small person indeed—always vengeful and seeking every excuse to punish the puny creatures He has made. I have three children of ordinary or better intelligence. . . . I also have several friends. . . . What I want to ask of you is that you will give me the main points of the talk you made here in F—— years ago, and also of what you

said sometime later, etc. . . . If you can give me this in words as simple and yet as fully carrying your meaning as your lectures on biology were given fifteen years ago, you will be doing my children and my friends a great kindness."

A little later this letter was read to an acute friend of mine, with the suggestion that it was a typical human document. He replied, "I know it's so! Many men of my acquaintance don't go to church because they hear so much they know to be untrue and because they get no good from it which they are able to recognize. Old people will say, 'But you ought to go to church,' and the judgment is enforced by appeal to propriety and convention now. A little further back the appeal was to business advantage, still further back to torture. The preacher says, 'You ought to believe,' and proceeds on the assumption that he ought to make you believe what you ought to believe. And when you say you do believe, why, then, by jingo! you are saved! But I maintain that is not religion, but a form of social con-

trol. Many people define religion as social control invented by kings and priests to keep the people in order. . . . A closed mind is made the test of loyalty. It is so in all spheres, as well as in religion."

By this time you are charging me with spreading a pretty drab coat of paint over a pretty bright world. But I beg you to remember two things: it is wise to take a frank look at things as they are, for they present the factors of the problem before us; and cloud and fog have a transient sort of habit, they pick up and go.

> The fog comes
> On little cat feet.
> It sits looking
> Over harbor and city
> On silent haunches,
> And then moves on.

If the night is dark, the morning waits a little below the rim of the horizon. In mid-Atlantic a ship met us near midnight in fog and a rolling sea, and we picked up her wireless message: "Fair weather forty miles ahead!"

II

BAGGAGE

The Bible's teachings are so infinitely superior to those of the sects, who are just as busy now as the Pharisees were eighteen hundred years ago, in smothering them under "the precepts of men" . . . The Bible contains within itself the refutation of nine-tenths of the mixture of sophistical metaphysics and old-world superstition which has been piled around it by so-called Christians of later times.

—Thomas H. Huxley, *Agnosticism: A Rejoinder.*

CHAPTER II

BAGGAGE

The first lecture undertook to present frankly the chief features which distinguish our time and make it new and revolutionary. The task was one of description. The task now in hand is one of analysis and discrimination. If we succeed in finding the right answer to our question, "Can a man be a Christian today?" we need to discover the essential and characteristic matter in the Christian designation.

In its passage through these twenty centuries from East to West, through varying levels of culture and types of social organization, everywhere meeting a new opportunity with a fit instrument of service, moulding the situation but taking on some of its complexion, Christianity, from being simple and inchoate as it was at first has

come to be complex and elaborately organized. It has accumulated much baggage, useful and in most cases necessary, but baggage nevertheless; and baggage is not traveller. Some baggage has been fastened on it by secular agencies. There have been unnatural entanglements and alliances. And so, as a thoughtful English writer observes, Christianity in its official presentation is a *smothered* religion, smothered almost to the point of collapse. It is important to penetrate these accessories and recover the passenger out of the mass of his luggage, especially as what he has brought along into the new situation is the cause of the trouble. He cannot get through the scientific gateway of the modern world with all the load he carries.

1. ANALYSIS

Christianity is to-day a complex conception. There are as many ways of looking at it as there are factors in it. For our purpose these factors are reducible to four.

One may think of Christianity, first of all, as an inward experience. The spirit of man meets in harmony the spirit of God mediated and interpreted by Christ. God in Christ calls to the soul of man, the deep above us challenges the deep within us, and we respond in love and loyalty. That fellowship of kindred spirits is religion, the Christian religion. The experience is fundamental and universal. From that point springs the new life in Christ. I venture to think it the essence of Christianity.

Again, one may think of Christianity as a discipline, a rule of life, a standard of conduct. The standard is set up and illustrated in the Christian Scriptures. We say, "That man is a Christian," meaning he lives as a Christian. A Christian civilization is one which recognizes the Christian standard of morality. That standard is absolute and inflexible, but there has been in Christian history a widening of the range of its application and influence, so that to-day the entire individual and social life of man is held to be amenable to its law.

Christianity may be thought of as a body of teaching or doctrine, in which case the names of theologians of different ages and different philosophies rise into consciousness. The Christianity of Athanasius is not the Christianity of Augustine, though they had the same Christian experience and the same standard of morals. The difference lay in their different points of view when they came to account for the Christian experience in terms of intellect. This religious theorizing proceeds on the level of the interests and intellectual equipment of the time and in the nature of the case needs to be revised with every important change of scene.

And then Christianity is a historic movement which originated in the life, teaching, and death of Jesus. When we so consider it, we think of a force organizing itself for a specific task, of agents and agencies and methods, of stages of extension and progress, of territories where its banners have been set up, of areas of human life, like the

industries and politics, which remain to be won.

Of these four factors or elements of the aggregate which we call Christianity, some are clearly absolute and incapable of addition or subtraction. They are not progressive and must remain what they have hitherto always been. The characteristic features of the Christian experience, for example, have the universal quality of God and the human soul and are everywhere the same. So the absolute standard of Christian morality. Other elements are in their nature progressive and have suffered modifications and made acquisitions in the course of their passage through the centuries, as, for example, the body of Christian doctrine and the organization of the Christian movement. When, accordingly, Christianity is considered as embracing all these elements, namely, an original revelation of God in Christ, an absolute code of conduct, a system of thought, and an organized force taking effect on the plane of history, it presents a richer content in

the twentieth century than it presented in the first, and, be it especially noted, more points of contact with contemporary life and a wider area for criticism and attack.

2. ACCUMULATIONS

It is the way of all beginnings to leave no record. The first stirrings of the Christian movement are scarcely an exception. Jesus was content to trust the new life which he inspired to find its fit external embodiment. He had given his first friends no plan of organization, and so for a period there was little more than the spontaneous gushing of the fountain of life in "the paradise of the regenerate." When the meager record opens we get only glimpses of this paradise, the most authentic and the most beautiful phase of the Christian movement. It is seen to be also the simplest. The little group which Jesus had infected with his spirit and ideal and attached deeply to His person were at first hardly more than a joyous fellowship in memory of Him. They were held to-

gether not by bands of formal organization, but by the warmth of a common attachment. This first simplicity could not last. The inward experience required expression and imposed a task in the world outside, and more formal organization was inevitable. The first steps of organization were taken in response to an acute social demand. The Seven were appointed to make the Christian impulse effective in the care of a dependent section of the community. The progressive development of the features and activities of the church resulted from the same vitality and inherent wisdom of the Christian impulse. It meets a new situation with new apparatus; it responds to the challenge of a new opportunity by creating an appropriate agency. This process, begun early, continues to the present time. We are familiar with the result,—the enormous elaboration of structure and function, the multiplication of churches and other Christian institutions and of types of coöper-

ation and control in the varied scenery of modern Christendom.

The routine of worship, or ritual, through which the Christian life seeks to maintain and refresh itself is another illustration of the law of growth from simple to complex. The worship of the first Christians consisted of singing, prayer, the observance of the two original rites, and the recital of the words and works of Jesus. Even now, in some Christian communions, as Quakers and Baptists, this original simplicity is preserved. Elsewhere ceremonial has been added to ceremonial, spectacle to spectacle, liturgy to expanding liturgy, until now the complexity of Christian institutional life is matched by an intricate and gorgeous ritual.

But of all the *impedimenta* which Christianity has accumulated these two thousand years, the largest in volume and heaviest in mass, the most confused and confusing, is the speculation which has developed about the Christian experience itself and the world of external nature, under religious

sanctions. It began early. Jesus does not speculate; He announces. He does not seek to convince, but to win. When, however, in the flaming career of Paul, the Christian movement escaped the horizon of Syrian intuition, it had to vindicate itself before the mystic cults of Asia Minor and a little later at the bar of Greek philosophy. In the synagogue and marketplace of Athens Paul was in the home of philosophy and was compelled to "reason with them that met him." And when he would prepare the way for the visit to Rome he sends beforehand the great apology for his gospel. But here, as elsewhere, his resort to argument is not primarily concerned with the intellectual satisfaction of a closely reasoned body of doctrine, but rather with the practical result of securing a favorable hearing for his message. This transient and practical necessity was misinterpreted as setting an authoritative example and justifying in the field of the new religion the rationalizing habit of the West, and in the short space of one hun-

dred and fifty years Christianity became a philosophy, whereas it was originally only a new dynamic and way of life.

Through all the subsequent eras of political revolution and advancing culture of the Western world, the body of Christian doctrine has grown under the hand of men of genius. This speculation of necessity reflects throughout all the stages of its development the political situation and the intellectual outlook of the time. Witness the tinge of imperialism in mediæval theology, and the erroneous astronomy and biology surviving in some schools of theology even to-day. And so it has come to pass that an enormous elaboration of opinion and theory now hangs about the immediate clear word of Christ like a cloud on Mount Mitchell. So dominant and absorbing is this mass of speculation that Christian teachers give their energies largely to the elucidation of its intricacies and seem to read the original documents of our faith not infrequently to find texts in support of a view or system of views

already adopted on other grounds. This theorizing goes beyond what is written and, like the rabbinic commentaries on the ancient Hebrew law, is sometimes held to be as sacred and authoritative as the written word. It shifts the emphasis of Christian interest from the point where Christ left it, from conduct to opinion, from life to logic. It substitutes the dictation theory of the Scriptures for the undefined fact of inspiration. It extends the aim of revelation to cover the facts and processes of nature, which are open to human research, and holds the phenomenal language of the Bible to strict scientific accountability. The simple New Testament pictures of the Christian consummation become, in the revived Judaism of the time, an elaborate, mechanical, spectacular, political scheme, the modern counterpart of what Jesus repudiated under the most solemn sanctions. The tragedy of Calvary, where our Lord laid down his life to win ours,—the wonder of infinite love and the mystery of Divine suffering do not protect that most sacred

spot in history against vulgar invasion, and one hears even there the clatter of logical apparatus seeking to determine how the Cross becomes efficacious, a clatter only a little less profane and alien than the gambling of the soldiers for the seamless robe.

Under this sort of guidance we have been conducted into three morasses where some perish and many flounder helplessly. Look at them briefly. Here is, first, the morass of difficulties engendered by a theory of the Bible strangely surviving after it was thought to be permanently put to rest many years ago. On this theory the unmatched and divinely authoritative literature of the religious life is held to be, in all its varied forms, the very words of God dictated by Him to amanuenses whose responsibility ended with the prompt and accurate transcription of the transcendent Divine communication. What was required for such a responsibility was careful penmen. Accordingly, God Himself is responsible for all Biblical statements.

And since He knows all things past and to be and is truth of truth, whatever the Bible says about the heavens and the earth and the living beings on the earth, as well as about religious life and duty, is strictly true in outline and detail and to be taken literally as it stands now on the printed page.

See into what embarrassments and grotesque absurdities this dictation theory leads. It requires us to accept sunlight before the sun was made. It makes the vaulted sky a solid firmament supported by pillars. It teaches spontaneous generation, announcing that "the earth brought forth" beasts and creeping things, as well as grass and herb and tree. It requires us to believe that the seed dies in germinating, that the writer of Ecclesiastes anticipated William Harvey, that the seat of emotion is in the intestines, that reflection is a function of the kidneys, and that the reproductive organs are in the small of the back. Prophets foresaw specific political movements and scientific inventions of our time,

Nahum automobiles and the Apocalypse bombing airplanes. The Bible has been quoted against the rotundity of the earth, against its motions, its celestial position, its antiquity, against the progressive variation of organisms in the course of their descent from their parents, against the historic rise of the human race out of savagery through barbarism up to the civilized state.

On this dictation theory of its origin, the Bible is reducible to a book of puzzles. If isolated texts are skilfully manipulated, and a scrap here is matched to a scrap there, the craziest of fancies—Anglo-Israel, successively chosen dates for the world's end, the millennium *pre* or *post*—acquire Biblical foundation and sanction. What wonder that many young people, finding the Bible so compromised and degraded by some of its professional interpreters, struggle in a bog of perplexity in the dark, when they have right to be standing on the rock in the sunlight.

Closely connected with the confusion and distress of an untenable view of the Bible is the embarrassment which current speculation produces by insisting, in the name of religion, on an untenable view of the world. Illustrations of this view have just now been presented. The speculation, sporadically surviving even yet, was formulated in pre-scientific days. It covered the whole range of human activities and interests and the whole domain of the physical universe. For the determination of all questions and issues these theorists did not go out to see, they went in to read. Was not the Bible the compendium of all truth? They had, accordingly, a theory of creation, of astronomy, of anthropology, of disease, of history, of language, of education. But these matters were all sections of the territory belonging of inherent right to science, they were all concerned with scientific material. When Science came at length, wide-eyed and foreordained to victory, and broke in upon this academic speculation, the battle was joined at once. This position was won by science, then

that, this feature of the system was surrendered, then that, until it may now be said that the whole territory is in the possession of science. The night of battle was now and again lurid with martyr fires. There were humiliation and the tragedy of lost faith, distress, and hopeless wandering. And, now that certain Christian teachers are reviving the dictation theory of the origin of the Bible and endeavoring by its use to recover a small area of the scientific territory, namely, the method of creation, we are again in the morass out of which we struggled painfully nearly a half century ago. Some veterans of the old war are rallying to the old slogan. Some who do not quite understand what the trouble is about are a little aloof and dazed and trembling. The enemies of Christ smile, when they are not hilarious, that a few unimportant men are able to lead so large a secession back to the wilderness. And some, trained and capable, serious and independent, at sight of such a spectacle lump all sections of Christianity and say,

"To the wilderness with the whole of it!"

A third morass into which current religious rationalism plunges us remains to be pointed out. The characteristic and essential thing in any religion is the soul's apprehension of the spirit world and response to it. In Christianity God and the enveloping spirit world are mediated to our apprehension by Christ, and to be Christian is to respond in love and loyalty to the appeal of Christ. With this deep and inscrutable experience the rationalism of orthodoxy has been very free and very sure. You must do so and so, you must accept this and that intellectual proposition, you must understand the metaphysic of "the plan," or you cannot become a Christian. What may be called the psychology of conversion is "explained" at such length that the plain man, who is little interested in metaphysics, is the more confounded, especially because he perceives no change of personal attitude to Christ even though he gives genuine assent to the propositions. Inaction follows confusion, and Christian interest perishes in the bog of speculation.

3. DISCRIMINATION

If we undertake now to distinguish between Christianity and its accretions, and seek the passenger in the mass of his baggage, let us agree upon certain preliminary considerations. What is here spoken of as baggage is important, some of it inevitable and necessary. We are not appraising it, but recognizing it. If setting it apart appears to discredit it, the discredit is only such as attaches to means as compared with the ends which they serve, to tools in relation to the man who uses them, to explanation and theory in relation to fact. In all probability, Christianity could not have reached us without its accessories. It cannot now escape them wholly. It is, perhaps, not desirable that it should, certainly not in some cases. And yet, in view of the general situation which we now face, it must be insisted that analysis and discrimination are not only legitimate, but imperative. For Christianity has been haled into court, and some of its defenders

are gravely complicating the issue. The criticism of Christianity is mainly criticism of what has come down to us along with it. When it is said that the old religion is out of place in the new world, is it religion itself or the philosophy of religion that looks odd? Is the Christian experience alien and illogical in a world of science? Is it not, rather, this or that phase of Christian theology?

Let me illustrate. The science of botany is a beautiful and noble science. It has, moreover, been greatly serviceable. It is a growing science. The stages of its development are associated with great names in a long history. The botany of Solomon, who lectured on a wide range of plant life, was an advance upon that of the first man, who dressed and kept a garden of the Lord's planting by the headwaters of the Euphrates. Theophrastus made his contribution, Linnaeus his. And so the science grew with Schleiden and Sachs and Gray on into the modern period of Coker and Coulter. But important as the science

is and interesting as its expanding history has been, botany is one thing, plant life quite another. If a malicious, discriminating fire should worm its way through all the libraries of the world and destroy the last book of botany, if a malicious, discriminating infection should kill every botanist in the world, would the plants know about it or be seriously affected by it? Would they not still bloom in vigor and beauty from where they wash their pretty feet in the Atlantic, over our eastern savannas, up the slopes to the summits of the Appalachians where the winds of the West blow through their pretty hair, across the Mississippi valley and the plains, up among the big purple ribs of the Rockies, and over to where they wash their pretty feet in the Pacific?

And so the life of the spirit in Christ is one thing, your account of it in the terms of any metaphysical system quite another. The Christian impulse is one thing, its expression in ritual and an organized movement to establish the reign of Christ in the

life of man is quite another. The agencies and institutions of Christianity are not Christianity, but its tools. And remember, Christianity must have its tools. The Book of religion is one thing, men's theories of its origin, purpose, and interpretation are quite another thing. Accordingly, a man may be a Christian without being attached to any of the historic churches. A man may be a Christian, and worship in the solitudes where no pomp of chanting processions and stately liturgy intrudes upon the secret session of the soul with God. A man may be a Christian and not know any more of what has occurred in the deeps of his nature than that a radiant peace has followed there upon a new personal attachment and a new alignment of interests. A man may be a Christian and not understand the phrases of your theology and be wholly unable to subscribe to its main propositions.

This is not to say that Christian metaphysics is without interest or value. The contrary is true. Moreover, none of us is

able to contemplate the religious life in its origin, development, and expression, without falling to some sort and some degree of theologizing. But whether this speculation is true or not, able to quote Biblical texts or not, useful or not, necessary and inevitable or not, we are not now concerned to determine. Our concern is to see that it is distinguishable from essential Christianity, so that, if it should be ignored, or discredited, or refuted in part or in whole, Christianity would not share its fate. I seek merely to indicate its position and limitations. And this is the more necessary because the gentlemen who have exercised their rational faculty in this strictly human science seem to be forever in peril of assuming for it a credit and a finality to which it has no claim. They seem inclined to set up an unwarranted and mischievous issue: if you do not accept the theory, you reject the fact; if you do not approve the emendation, you deny the original; if you do not admit the conclusions of this Christian rationalism, you are a "rationalist";

if you insist that the deep things of God and the human spirit are vital and defy logical manipulation, you deny the supernatural even in the act of asserting it!

This confusion is responsible for much of the unhappiness of Christians and the ineffectiveness and the injustice of the historic church. The warring factions of Christianity were born in this confusion. In it were written the darkest pages of Christian history, which we would fain never turn again. Many a man who loved Christ passionately and trusted Him in a boundless peace has been whipped out of the Christian fellowship because he could not assent to the interpretations of men no more infallible than himself, and has come not infrequently to acquiesce in the judgment and has gone down to history with the stigma of infidelity attached to his name. It is not unlikely that the defection of most of the "atheists" and "infidels" of the Christian centuries began in identifying Christianity with its current representation. They would probably have

accepted a different and juster representation. The deep and mocking revolt of Voltaire, for example, was his reaction from the inhumanity with which dominant European Christianity sought to shackle the minds of man. Some of you have seen the little Christian church which he built near the front gate of his estate at Ferney. It bears the inscription, *"Deo Erexit Voltaire."*

Another discrimination, obvious but pressing for recognition. A man may be a Christian and accept the Divine authority of the Bible for the religious life, and at the same time reject the world view for which it is sometimes made responsible. The literalistic interpretation of the Bible, holding its phenomenal language to strict scientific accountability, issues, as we have seen, in a body of opinion which is in square and vivid conflict with the assured results of modern science. This interpretation is promulgated with passionate devotion to the integrity of the Bible in the presence of the "scientific peril." Banners

are up, enlistment is pressed. Arsenals of argument are established and open. Propaganda is organized and financed and skilfully led and effective over wide areas in individual and mass opinion. A practical crisis is precipitated. A Southern theologian solemnly warns us that Christianity is at the cross roads. Sir James G. Frazer declares that religion, regarded as an explanation of nature, is displaced by science. But who regards religion as an explanation of nature, who but the literalists leading this propaganda?

We must be careful not to offend against the spirit of Christ when we lay bare the tragic mistake of some of His friends who know not what they do. Here also we need to discriminate,—between motive and deed: respect the one, deplore the other. We ought to show courtesy to the feelings of men whose opinions we repudiate. Nevertheless, the issue is too grave, the perplexity of college and university men and women too deep, and the discredit of Christianity too shameful, for us to be

mincing it around with our respectabilities. Responsibility has got to be fixed. If that responsibility imposes any degree of personal discredit, it would lie, I fancy, in the region of information and not involve sincerity and nobility of purpose. If Christ is likely again to be betrayed in the house of His friends, however unwittingly, with however heroic a loyalty, the betrayal must be exposed at all risks. And if foreshadowed disaster is averted, transformed by any happy chance into a blessing, all will share in the common advantage, literalist and liberal alike, even as they share the common hope of the Gospel.

In the distress and confusion of this crisis, three alternatives present themselves. You may hold by the authority of the Bible in the field of astronomy, geology, physics, chemistry, physiology, and biology, and flout the science of the time. Or you may reject the authority of the Bible in all fields on account of its discredit in the field of science. Or you may revise your conception of the origin and purpose

of the Bible and so retain your reverence before its Divine authority without embarrassment before the assured results of science. The last alternative is the only one which it is possible to adopt.

Let it be noted, first of all, that the Bible itself gives no support to the view that it was dictated word by word, God speaking Hebrew to some of His amanuenses and Greek to others. New Testament writers refer to their predecessors in the authoritative literature of religion as "inspired of God," as "moved," to write. So Peter speaks of Paul as having written letters "according to the wisdom given unto him." Paul himself declares that some of the things which he wrote were not even "inspired." In the introduction to the first volume of his history of the beginnings of the Christian movement, Luke justifies his undertaking the task by the careful study which he had given to all the sources of information, specifying tradition from the original eye-witnesses and written narratives. These writers do not go beyond an-

nouncing the fact of inspiration. They do not give us so much as a definition of the term, much less a theory of the extent and method of inspiration. The nearest approach to a description of the process of inspiration occurs at the beginning of the Letter to the Hebrews: "Many were the forms and fashions in which God spoke of old to our fathers by the prophets," indicating a variation in the degree and method of the process itself.

And there is no warrant of Scripture for the literal, mechanical method of interpreting these precious documents of our Christian faith, claiming for them meticulous accuracy and finality in every statement referring to the facts and processes of nature. We have already seen to what absurdities it forces us, for the method insisted on at any point must be applied at all points. Besides, it violates the fundamental canon of all interpretation, namely, that the purpose of the writing is the guide to its meaning. The Bible says, not what it says, but what it means to say. To in-

terpret it outside the range of its religious purpose is as unfair as it is stupid. We have, moreover, the decisive authority of Christ. In manifest impatience with the wooden-headed interpretation of His pictorial language, He announced the principle of all interpretation when He said, "The words that I have spoken unto you are spirit and are life." They are not formal and mechanical, but fluid and vital; they say what they mean to say. The letter killeth, the spirit maketh alive.

We are, perhaps, prepared now to consider specifically a matter which has all along been present in our minds, the capital example of the conflict between the Bible and science. It is the Genesis account of the creation in relation to the doctrine of evolution. Browning's acute and heretical old bishop exclaims,

> How you'd exult if I could put you back
> Six hundred years, blot out cosmogony,
> Geology, ethnology, what not,
> (Greek endings, each the little passing-bell
> That signifies some faith's about to die),
> And set you square with Genesis again!

The Book of Genesis, according to Hastings, is a collection of the earliest traditions of the Israelites regarding the beginning of things, particularly of their national history. The Divine inspiration of the writer is shown in his fashioning of this material into a vehicle of instruction in the knowledge of God. Genesis stands in the forefront of what Mr. Wells calls the most remarkable collection of ancient documents in our possession. In the forefront of this book stands the picture of the beginning of the world, beyond question one of the noblest poems in the literature of mankind and one of the high lights of the Divine Revelation. It is poetic in imaginative appeal and in form. The eight works of creation are presented in formal symmetrical arrangement, four in one division of three days and four in a parallel division of three days, the last day in each division presenting two works. Its elevation and dignity set it in sharp contrast with the Babylonian story of creation, with which it has, nevertheless, some affinities.

There is no need of detailed discussion of it here. But some of its features do require to be recognized. You notice, first of all, that the creation of the world and its inhabitants was not instantaneous: it occupied time. Further, the creation was progressive, simplest forms appearing first, most complex last. No process or method of creation is given; only the last terms, the finished products, of the process are reported. The main point and purpose of the whole is to affirm the Divine Agency in the process from beginning to end. First and last, one may say that this is practically all the writer is concerned to say. It is as if he had said in general, with some pictorial details, "Look about you. All you see, physical universe and living creatures, all resulted from the will and power of God." The details of the picture represent the highest level of the intelligence of the time, and he takes them as he finds them. They are incidental to his purpose. He is concerned with them at all only because they can be made to illustrate and declare the glory of God.

Viewed thus in outline and interpreted within the scope of its purpose, the first chapter of Genesis is in remarkable accord with modern science. It gives no dates, and so allows for the antiquity of the earth demonstrated by geology. It recognizes the progressive unfolding of the life of the planet through time. Its silence on the method of that unfolding is a challenge to human wit to discover it. And now, with evolution recognized at length as the method which God uses in creation, we return to this ancient word of God with a new reverence for its inspiration and a nobler view of the Divine Wisdom and Power—and find ourselves "set square with Genesis again." Finding out how God makes things does not dispense us from the necessity of having Him to make them. We are still dependent upon the Divine Will and Power to initiate and energize and guide the process of evolution through to its final products. To the catechism question, "Who made you?" we may

still reply, "God made me," although we now know how.

But in breaks a group insisting on verbal details and clamoring for evolutionist blood. One sympathizes with their loyalty to the truth as they see it, and weeps at the havoc they spread. Must they have details because God dictated them to an ancient amanuensis? See what follows. All the efforts which have been made to bring these primitive creation pictures into formal agreement with modern science bear the marks of unnatural forcing. They are, as a Biblical authority declares, but different modes of obliterating the characteristic features of the story. To say that the light created on the first day was cosmic light produced by collision of the molecules of the primal nebula, leaves unanswered the question: How were the first and second days marked before the creation of the sun and moon for that function? And the firmament or vault of heaven, solid and rigid enough to support an ocean of waters

above it? And green plants growing on earth before the sun, on which they depend, is set in the heavens? And birds which are a higher type than reptiles and appear later in geological time precede them in the order of creation. The term 'day' with evening and morning limits would never have been thought of as meaning a geological period but for the exigency of the dictation theory when men began to turn the pages of the geological record.

The men who are raising again this issue need the advice which Cromwell gave the Presbyterians of Scotland: "Pray God to teach you that it is possible for you to be mistaken." They misunderstand the doctrine of evolution and its implications. They discuss it with glaring misstatements of fact. They misrepresent the status of the doctrine in scientific opinion and appear unaware of its universal acceptance in the lay intellectual world. With Rhadamanthan pomposity and finality they consign to the eternal fires all who hold "the God-defying, soul-destroying scientific guess."

The resurgence of this obscurantism in the twentieth century under the Christian name calls for protest and rebuke, not contemptuous but firm, compassionate and brotherly but uncompromising. The attitude of resistance to the enlightenment of the world exposes itself to the ridicule of the world and can hardly hope to escape it. To such an attitude in his day Erasmus spoke a bitter word: "By identifying the new learning with heresy, you make orthodoxy synonymous with ignorance." Nor can men escape the odium of their misinformation, or the crushing responsibility of causing the little ones to stumble—the little ones who have no defences against official dogmatism calling on God. There is a blazing passage about millstones and necks and the deep sea. Christianity arose in the best culture of its time and, when its teaching and spirit have been truly represented, it has been the nourishing mother of the best culture ever since. It is unfair and unjust that it should bear now the deep discredit of the new fanaticism which verily thinks it is doing God service.

III

PEACE

Our faith ought to be larger than our speculative reason, and take something into her heart that reason can never take into her eye.

—S. T. Coleridge, *Aids to Reflection.*

CHAPTER III

PEACE

The peace of which we think now is not the peace of surrender, nor the temporary agreement to cease firing. It is, rather, the peace of understanding, the peace which follows the discovery that friends have been fighting one another in the dark. The friends are not merged by the peace. They retain their distinctness and individuality. Religion is religion, and science remains science. They are the two ways of relating oneself to reality, the intuitive, or religious way, and the rational, or scientific way. In the one case, you perceive without process; in the other, you understand by research. They are distinct, but not antagonistic; permanent phases of our life standing apart, not mutually exclusive, but complementary. Christianity and modern science have greatly enhanced the

wealth of mankind, and we shall not be called on to surrender either. There can be no feud between them.

This is no counsel of cowardice, no proposal of the terms of a flabby, ignoble peace. It is quite true that a fighting Christianity is a heroic Christianity: the battle done, nobility gone. Take the challenge of difficulty and peril out of life, and out goes life itself. You may make religion cheap by making it easy. "Our current apologetics," says Principal Jacks, "playing for safety and shunning every position that makes the least call on the heroic spirit, render the conception of God less worthy holding in exact proportion as they make it out 'easier' to hold. This is the standing danger of all apologetics. They tend to cheapen their object by the very means they take to render it credible. . . . For this reason we need to be on our guard when the business on hand is that of accommodating religion to science. Religious belief makes a demand on the heroic spirit. Scientific belief does not.

Whence the danger lest, in bringing religious belief to the form in which science can smile upon it, we kill the nerve of religion itself. It is possible for religion to be too deferential to science in this matter." But one ventures to ask whether there is not some confusion here. Science occupies itself only with second causes, and so is not an arbiter of religion. As we have heretofore observed, science reviews only those conceptions which relate to the objects and processes of nature. And even in this restricted province science, as we shall see, is recognizing its limitations. It cannot deny the miraculous, for it does little else than present examples of it. All it can demand in any particular case is that the testimony be sufficient. We are not proposing to accommodate religion to science, but that religious teachers recognize the authority of science in its proper sphere, just as scientific teachers ought to recognize the authority of religion in its proper sphere. It is not heroic for a theologian to believe what is not true, though

an early Latin father professed to believe what was impossible.

1. THE IMPLICATIONS OF SCIENCE

The Faith of Science. Science is impossible, if nature is capricious. It proceeds on the assumption that nature is understandable. You may call this assumption the faith of science. We have an ineradicable bias in favor of uniformity, an inward demand for order, a deep-seated faith in the unity and regularity of nature. Science cannot explain its faith. Neither can it get on without it. It is distinguishable from the beliefs of science, which constitute the body of scientific opinion. The beliefs of science,—they are its rationalized observations. The faith of science,—it is the intuitive apprehension of the intelligibility and consistency of the external universe. And one cannot avoid asking if, in some of its aspects, it is not analagous to the faith of religion, which is the intuitive apprehension of moral and spiritual realities.

Adventure in Science. The finest thing about youth is its inextinguishable thirst for adventure. That spirit establishes all the frontiers of human life and moves them on from conquest to conquest. It is at once the highest endowment of youth and its greatest peril. That curious English genius, William Blake, says that the palace of wisdom stands on the road of excess, and young men seem to believe it. They must know the world, all of it, for themselves. They must drink all the cups of experience—to the dregs. So imperious is this call that now and again they come to the tragedy of sacrificing character on the altar of intellect. Tragedy, I say, for the experience of sin is not power, but depletion; the harvest of wild oats is wild oats a hundredfold, of the wind, the whirlwind.

Similarly the opportunity of adventure is the fascination of the scientific career. The army of workers in all the fields of science is held inflexibly to unrequited toil by knowing that it is forever on the verge

of discovery. Pasteur's face will shine on the threshold of his laboratory. Walter Reed will go smilingly to his death, if he can run Yellow Fever to its hiding and kill it there. To-morrow the mystery will be solved. To-morrow the jungle will open out into clear spaces. To-morrow precious energies now running to waste will be utilized for human well-being; the enemy which ravages the childhood of the race will be caught and dispatched. That elusive wizard, Life, hiding among the intricacies of protoplasm,—we shall trap him shortly, and force from him his æonian secret. To-morrow the mighty Hand at work behind the veil will be grasped.

Recall your own adventures with the growing day, the stages of your enlarging intellectual life, their exhilaration and expansion. Those interpreters of life and nature, the poets,—do you remember when you first met Longfellow, or singing Tennyson, or Browning buoyant and robust, or myriad-minded Shakespeare, or rebel Ibsen throbbing with ghostly terrors, or

Euripides "with his drippings of warm tears"? Recall your personal explorations in the realms of science. With what eagerness you put your first question to the test-tube and got your answer of a precipitate falling into view out of nowhere. Recall your first sight of a dividing nucleus and the splitting of that marvellous thread of chromatin with mathematical precision and the parting of chromosome from sister chromosome for their destination at opposite poles of the cell, and you asked, How knoweth protoplasm mathematics, having never learned? How the universe expanded in the telescope. What wonders flashed in beauty in the spectroscope. And that dance of the electrons within the boundaries of an atom, those viewless waves that travel through eternity. And that larger universe of conscious personality—have you put your little boat out a little space from the shore of that silent sea to be awed by its expanse and mystery?

I have said so much about the adventures of the growing day and the lifting

and widening of horizons of personal experience and the totality of scientific progress, in order to say with the more emphasis that horizon is another name for religion, the extension of the human horizon to include God. Religion is the adventure of overleaping the boundaries of the physical life into the boundless life of the spirit world. And progress in religion is the progressive expansion of the spiritual horizon and its increasing reaction of fascination and control on the human spirit.

The Apocalypse of Wonder. The Apostle John wrote one of the great books of the Christian literature. The Apocalypse has been deeply sinned against by its literalistic interpreters, who, of course, overlooked its method and purpose in the search for proof-texts of views acquired elsewhere. It is a pictorial drama of the ultimate triumph of the young Christian movement in spite of the Roman Empire's effort to exterminate it. Animals, real and mythical, and other features of the physical world are used as symbols of historic per-

sons and forces and movements. It is a panorama painted on the four walls of the universe, and in elaboration and splendor of imagination maintained on an elevated plane, it stands as mere literature alongside Milton and Dante. But, as Browning's Paracelsus would say:

> God is the perfect poet
> Who in creation acts out his own conceptions.

The story of the creative acts of the Supreme Poet, it is the business of science to write. Science is a book of marvels. Some think of it as excluding the miraculous in human life and nature. It includes the miraculous. Science occupies itself with phenomena, that is, with manifestations, appearances, with the ponderable, the measurable, the temporal. But these are surface matters. Before the central mysteries in all departments of inquiry science is as helpless to-day as Aristotle was. It does little but raise the curtain on wonder. Consider some examples.

No two persons are alike, father and

son, sister and sister, even though they are twins. Every individual is unique. What, now, is the secret of this individuality? There is the all but infinite variety possible from the commingling of the factors contributed by the two parents, the four grandparents, the eight great-grandparents, and so on. More than seven thousand factors, or genes, are known to be present in the germ-cell of the fruit-fly. Then there are the hormones, or secretions of the ductless glands, controlling development of parts and vigor of functions. And living matter itself is essentially a mixture of proteins, which themselves show numberless combinations of the twenty-odd amino-acids and diamino-acids forming protein molecules. There appear to be special proteins for every species and for every individual in a species, suggesting a chemical basis of individuality. Add endlessly varying psychic factors, for mind is as real as metabolism, and we should be ready to admit that our scientific analysis lacks equipment for reducing such com-

plexity to simplicity. The most authentic and intimate of all things, my self, eludes and baffles me.

And He formed man out of the dust of the ground. The transformation of lifeless matter into living matter is the ever-recurring miracle of life. Is the original appearance of life in a lifeless world a whit more difficult to explain? In assimilation life is, indeed, already present and is itself the active agent in lifting the inorganic material into the living state: protoplasm makes more protoplasm. But the method, or process, of the change remains a mystery. Here, as in the first creation of life, inorganic elements enter a higher combination in a more elaborate architectural plan. In the one case, you see the thing happen; in the other case, there was no observer present to make note of the marvel. According to a well established intellectual habit, we resort to the Divine Agency in the latter case, we dispense with it in the former. I hold God to be present in both.

The simplest and commonest things in the world, says Havelock Ellis, are the greatest miracles. And he adds that he knows no greater miracle than the slow emergence of a complete new human being into the world, and that all our scientific jargon, instead of explaining, covers up the mystery.

Three mornings ago I was in a garden of poppies. Some of the poppies were just breaking out of the bud sheath and smoothing out the creases of their confinement. Many spread their silk banners to the day, the earth-glory answering variously to the glory above. The banners were white and grey and salmon and scarlet with iron crosses at their centers. And the honeybees wrought furiously in the gold of the stamens making the best of their transient opportunity. And some, weary of excess of happiness and beauty, drooped slumbrously and were falling into forgetfulness, while their ancient wisdom and secret energies made sure that such fleeting rapture should be renewed from

generation to generation. Your botanist admitted to the hidden springs of new life comes out with swelling words of fertilization and chromosomes and determiners and epigenesis, but they merely cut the edge off his ignorance of the secret which he would like to reveal.

Think of the atom once more. Electromagnetic laws seem no longer to hold in the domain of the electrons, and the new adventures in the continent of the atom have broken down the distinction between mass and energy, and between the phenomena hitherto associated with matter, electricity, and the ether. Thomson and Millikan and associated explorers have keen eyes and searching methods, but they find that breaking down walls merely opens to view wider spaces of wonder. And the universe of sun systems, illimitable and radiant, think of that. Kepler and Newton and Einstein have figured much and explained nothing.

> Deep under deep forever goes,
> Heaven over heaven expands.

And here comes forward again the doctrine of evolution, the law of change from simple to complex, or in eddies backward. It is applicable everywhere, to the stellar universe, to sun systems in it, to individual members of systems, to all each member holds of physical feature and living being. A mathematical friend used to tell me that all possible curves were covered by one formula, and so his science echoed and supported the ancient Scripture, "The Lord is one God." Of the same bearing and import is one of the messages of evolution. Another bears testimony to the presence and activity of God in His world. Indeed, the most impressive external evidence of God which I know is the progressive integration of physical nature, the crowning of it with life, and the hedging in and directing of unfolding life until it issues in the moral and spiritual faculties of man, a creature made in the image of God, in possibility his friend. Accordingly, Sir Arthur Thomson declares that the modern idea of a God of evolution is bringing us back to the God of our fathers.

The veil is thinning betwixt this and that, betwixt here and there. One cannot help thinking of the universe now as at bottom a continuum, having its knots of concentration and plexuses indeed, but passing as one essence through all space, if space remains, and through all eternity. Coral islands join hands under the sea.

2. THE VISION OF FAITH

Definition. As faith is fundamental in Christian experience, its definition is of the highest importance. Unfortunately the term is widely used as being synonymous with belief. We speak of the Christian faith, of the faith of our fathers, meaning of course a certain body of beliefs. The word has been so used in these lectures. But it needs to be sharply distinguished from belief. Belief is assent to intellectual propositions supported by evidence. In the presence of a given body of evidence the mind acts automatically, assenting, if it is satisfactory, that is, con-

vincing, dissenting if it is not convincing. To change the mental attitude, it is necessary to change the evidence, or the conception of the evidence. Beliefs may influence character, or they may not. That depends on their object and importance. The proficiency of the Scotch, for example, in the game of golf has been explained by their severe training in theology, but I hae me doots. And one recalls the Scripture which indicates that the beliefs of devils effect no revolution in character or habits, but only make them shudder. Creeds are assembled beliefs, brought together by gentlemen more or less qualified to draw up the formal statement. They cannot bind the mind. They may or may not satisfy the mind. They neither save nor feed the soul.

Faith, on the other hand, is concerned with the essence of the Christian experience. There is no definition of it in the Bible. The Bible is not a book of definitions. The nearest approach to a definition is, rather, a description and occurs as an

introduction to the catalogue of its heroes in the Letter to the Hebrews. In Moffatt's translation, the important words are these: "Faith means we are confident of what we hope for, convinced of what we do not see." That is to say, faith sees what is not visible, makes real what is not yet a fact. On the basis of this authoritative description, I venture upon this definition: Faith is the deep-lying capacity to apprehend the eternal world and respond to its appeal. Which stands in general agreement with Matthew Arnold's definition, "the power of holding fast to an unseen power of goodness." The apprehension of faith is immediate, intuitive, non-rational. It is analagous to our likes and dislikes, our loves and hates.

> I do not like thee, Doctor Fell;
> The reason why, I cannot tell;
> But this I know, and that right well,
> I do not like thee, Doctor Fell.

Reason is convinced by evidence and argument and so the attitude of belief is established. Faith is evoked and won.

We admire with reasons, we love without reasons. I have no pronounced objection to Principal Jack's view of faith, as "reason grown courageous,—reason raised to its highest power, expanded to its widest vision. Its advent marks the point where the hero within the man is getting the better of the coward, where safety as the prime object of life is losing its charm, and another Object, hazardous but beautiful, dimly seen but deeply loved has begun to tempt the awakened soul." But I wonder if such elevation and extension do not amount to its conversion into another power. I prefer the Biblical conception.

Another distinction. The body of beliefs is subject to the criticism of science. Faith is independent and is as reliable in its sphere as reason is in its sphere. And it has transforming power. It is always victorious.

An illustration or two will make clear the distinction between faith and belief. You say you believe the Bible, accept what it says. For has it not set the standards

of individual and social life in the leading nations of the world? And you know that it finds you, as Coleridge said. In other words, you are convinced of its reliability by such and such considerations. If you have faith in the Bible, you bathe in its spirit, find inward refreshment there. You confide with Abraham, you are loyal with Moses, you are responsive with David, weep with Jeremiah, aspire with Isaiah, flame with Paul, pray and love with Christ.

Again, one may believe a doctrine and have no faith in it. For example, you accept the doctrine of the existence of God. The infinite expansion, order, and beauty of the universe are to you sufficient evidence of an infinite Orderer. But to have faith in God is to feel Him near, so near as to see His smile of approval, or hear His whisper of reproof. They tell us that one out of every seven stars so far examined with reference to this matter is a member of a binary system, the star you see and a dark and larger companion. The two

revolve about a common centre. Faith recognizes God as an invisible companion, holding life with an infinite attraction and determining the sweep of its orbit.

These beautiful affections, so true and tender, these yearnings for perfection, these hopes too fair to turn out false, justify, in your view, the belief of an immortal life where they are fulfilled. You consider the present life a meaningless tragedy if it ends all. But to have faith in immortality is to have the spiritual life surround and control the earthly life, to live in the eternal world while our feet walk the earthly pathways.

The results of the confusion of faith and belief through all the Christian centuries have been disastrous. The scientific crisis, as we have seen, is one of its results. The discouragement of earnest minds seeking the Christian life and the distressing doubt of Christians themselves have likewise resulted from the usurpation of an alien logic in the field of the religious experience.

Achievements. When we come to speak of the achievements of faith it is difficult to speak too strongly. It is a means of knowledge where knowledge is most fundamental. It is a means of satisfaction in time of confusion and darkness, a means of hope when despair would otherwise possess us. There is but one kind of faith and that is always the victory. The men who have had a grasp on practical affairs and a vivid apprehension of the eternal world, the practical mystics, have always been invincible. Faith gives superiority to external circumstance. It is always light in darkness, assurance where we cannot see. It walks in peace through perils with its hand in the Father's hand. It takes up the heaviest burdens because the Father helps. Under abuse and misunderstanding it smiles, "He knows." It sees deep vistas through the blank wall of death, salutes in happy tears the loved ones on the eternal highways. And Christ, the brother of our souls,—faith sees Him beckon from the summits where He walks in light; it spurns all low aims, knits our

wills to His purpose for the world, and knows that some good day, somewhere in the illimitable spaces of His domain, we shall wake in His likeness for we shall see Him as He is.

The apprehension of the eternal world and the addition of its boundless horizon to the narrow earthly life is mediated and facilitated by Christ. He is Himself a sample of it. He came out of it, walked our lowly pathways under the handicaps of our humanity, won our hearts, and then withdrew into the heavenly spheres carrying thither our confidence and love. He showed us the Father, opened a way of approach to Him, and made free and easy commerce with the eternal world.

We need to remember, moreover, that in the days of His flesh He was sympathetic with all the features, phases, and moods of external nature, which in His immortal life He had created by the word of His power. That attitude and interest sanctioned scientific investigation. He ministers to every section of man's nature,

and proposes to control all its relationships. He is, accordingly, concerned with all the content and environment of human life. So must His representatives be. One day there flashed in splendor through His mind all the historic kingdoms of the world while He meditated plans of His own. He told the official of the Roman Empire that His Kingdom was not political, or local, or material. He was King of all those who were open-minded to the truth. And this King of the truth-seekers declared Himself to be the embodiment and illustration of the Truth. He who spoke the creative word of light in the beginning said, in the fullness of time, "I am the light of the world." Here, in effect, the Master asserts the fellowship of religion and learning, and imposes upon all who follow Him the obligation of the widest possible culture.

CONCLUSION

If you ask me what is a man of intelligence to do in this scientific period to preserve peace in the family of his ideas, I

answer in one word: Consider Jesus. Press through a thousand professional interpreters to Him, see Him at His gracious ministries, hear His original, unamended word. If A or B or C or D intervene and protest "Who are you to ignore the succession of the rabbis and set aside the ancient formula?" answer, "Only a lover of the Truth bent upon lighting my taper at the Master light, only a limping follower trying to keep in sight of Him, only a happy slave responsible to his Master alone and not another."

The Master Himself recognized the competency of the individual when he asked, "Why even of yourselves judge ye not what is right?" And Paul complains, "Why is my liberty judged by another conscience?" James exhorts us, "So speak and so do as men that are to be judged by the law of liberty." Press through to Jesus. You will find Him the type of the manliness and beauty of the race irradiate with supernal goodness and power. Withal, how tender He is and yearning.

And do you not recognize the stigmata of a compassion which sought you beyond the gates of death? He has the words of eternal life, words possessing as well as imparting eternal life. They have the gift of perpetual contemporaneousness. No matter how wide-ranging and deep-running your culture, it can never get beyond them. Nor will they ever suffer discredit in the widening horizon of modern science. They may be briefly summarized.

One of these words is that God is our Father with a genuine solicitude for His wayward children. If you would see the Father, look at Me, He says. He affirms the spirit world and presents a sample, so that commerce with it is open and easy. Another word is that the divine requirement is summarized in love. Another, that He came not to limit life but to give life, to heighten its quality and enlarge its volume. Still another, that the law of life is the law of the Cross, and that the task of life is to proclaim the Gospel of the redemption of all life in Him and to minister

to all the forms of human need, forestalling them and correcting the conditions out of which they arise. For He said, "As the Father hath sent Me, even so send I you." And this message of the teaching is illustrated and extended by the message of the sacrificial life and death.

You will see that we have here not a system of thought, or a body of opinion, or a set of conclusions reached at the end of argument, but the challenge of the eternal world. The appeal is not to reason, but to faith, that deep-lying central capacity to see the invisible, to apprehend the enveloping realm of spirit. Deep calls to deep, and if deep answers to deep, it is not because we are convinced, but because we are won.

Whatever happens, whether the rabbis confound you with their metaphysics or specialists in science, that is, men with no horizon, undertake to cloud the clearness of your Christian allegiance and hope, you will find peace if you discriminate between Christ and some of His interpreters, if you

discriminate between personal attachment to Christ and men's explanations of it, if you discriminate between the field and apparatus of science and the immediate apprehension of moral and spiritual realities in the vision of faith.

And never lose faith in light. It is the condition of life. It is the best medicine, the best policeman. There is no foulness and festering in the light, nor any tyranny. Light is emancipation. Did not the King of the truth-seekers say, "Ye shall know the truth, and the truth shall make you free"? There is no fear in light, for all light is of God, and those who fear are in darkness. The deepest of all infidelity because it comprehends all other forms is the fear lest the truth be bad. Do not be afraid of the effect of enlarging knowledge upon acquisitions already made or upon long-cherished beliefs. That sort of timidity is an impeachment of the majesty and harmony of the sum of things. Besides, the old knowledge, after the manner of all life, will organize itself about the new revela-

tion. Establish, if you can, outposts in every province of the intellectual domain. Dare to look into any dark recess, to walk on any far-looking crest in God's universe, for you will find Him everywhere in proportion to the penetration and range of your vision. If a ray of the infinite effulgence dazzles you into confusion and fear lest the light be darkness, hold fast your confidence, and you will come to see it melt in a white peace into the enveloping sea of light. Do you hesitate on the threshold of a dark experience? Remember the shadow is black because the sun in bright. If your path of light descends into the valley, and a mist of confusion and tears lies palpably athwart it, drive in, with the assurance of Paracelsus:

If I stoop
Into a dark tremendous sea of cloud
It is but for a time; I press God's lamp
Close to my breast; its splendor soon or late
Will pierce the gloom; I shall emerge one day.

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